money (in which every member puts in a sum—perhaps in monthly installments—and the total principal is loaned to each in turn, the order being often determined by lot), the clubs whose purpose it is to make pilgrimages to sacred mountains and to accumulate funds to make these pilgrimages possible for their members, the very widespread organizations of farmers for the protection of growing crops, the associations by which farmers aid each other in the irrigation of their fields, the cooperatives formed to assist their members in financing and performing the rites connected with death and burial, and the benevolent societies of many kinds—for maintaining soup kitchens and lodging houses for the needy, for providing coffins and burial for the very poor, for resuscitating drowning people, and for the relief of indigent widows. The benevolent societies have been largely, although by no means entirely, of Buddhist origin. For instance, the Shanghai General Benevolent Society, run by Buddhists, had an annual budget of about 500,000 *yuan* each year, buried about 30,000 bodies found in the streets and the river, and maintained "homes," hospitals, and schools.

The Chinese have, indeed, a traditional capacity for organization and mass action. Dissension there may be and often is in their many associations, but cooperation has long been the rule and they have come to act almost instinctively in that manner. Even the thieves and the beggars possess their groupings. Officials, through their underlings, have kept in touch with the thieves' "guild" in each community and have been able, on occasion, to exert sufficient pressure on it to bring about the restoration of

stolen property. Experience with the boycott long antedates the nation-wide extension of the practice which of late years has been so effective against foreigners. Sometimes beggars have picketed and so prevented customers from entering a shop which has refused to contribute the customary fee to their guild. On at least two occasions the fishermen of Ningpo have been able, by blockading the river and cutting off all entrance and egress by water, to compel the officials to withdraw a tax to which they have objected. Several times a guild has used a strike or a riot to force the public authorities to rescind a regulation or an assessment which it has believed to be unjust. Group opinion, often general enough to deserve the title of public opinion, repeatedly has